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WEEKLY REVIEW.

—The remains of Lord Mayo were received at Calcutta, and escorted to Government House, on Saturday last, by a funeral procession in which the military and various civic bodies, Europeans and Natives, all classes, in fact, took part, and nothing would seem to have been omitted that could render the ceremony impressive and imposing. After lying in state at Government House three days, the body was on Wednesday placed on board H. M. S. *Daphne*, after a solemn funeral service had been conducted by the Bishop and Clergy in front of Government House. At Saugor, the body was to be placed on board of H. M. S. *Glasgow*, to be conveyed to Suez, where Her Majesty's yacht *Enchantress* will receive it.

—Last Lord's day evening we heard the remark made by a preacher that if the divine sentence, 'Whoso sheddeth man's blood by man shall his blood be shed,' had been visited upon the murderer Shere Ali, the Viceroy of India would not have been his third victim. There is a saying, Better nine guilty men escape than one innocent perish; but whenever the guilty escape the innocent suffer. There is just as serious responsibility connected with a lax as with a severe administration of justice.

—There was a trial last year in Calcutta in which an Andaman convict was prosecuted for murder. We were not a little astonished at the revelation then made of the condition and social habits of the convicts. They seemed to have about as much liberty as their guards; they gave entertainments in their own rooms, inviting their friends, and having as much liquor as they needed. This state of things was fully exposed in connection with the above-mentioned trial, and a good deal of the surprise just now expressed would seem to be out of place. It was not necessary for the lamented Viceroy to go to the Andamans to learn about this condition of things; it had been fully displayed in the Calcutta papers, and every member of his Government had had the thing brought home to him. A very brief Resolution would have sufficed to rectify the state of things, and hinder the possibility of such an event as we now deplore.

—A Census of Bombay was taken on Wednesday night. From an early hour of the evening the streets were quite deserted, the inhabitants having been warned to stay in-doors. We shall be surprised if the Census, supposing it to be accurate, gives over 750,000 as the population; if it does, we shall then doubt our Mortality tables.

—The Annual Meeting of the City Mission on Monday last, was well attended. Captain G. W. Robinson, I. N., presided. The Report read by the Rev. J. Paton, gave an encouraging view of the work of the Mission. Mention has already been made in our columns of the School for destitute children and the Refuge for the homeless, established some months ago, at present under the direction of Mr. Bickers. This institution has thus far proved a success, and promises to be very useful. Some excellent addresses were made by friends of the Society. The enlarged operations of the Mission will demand enlarged contributions from the Christian public.

—The action brought by Lord Napier, Governor of Madras, against the *Madras Athenæum* for defamation of character, is well calculated to impress the Natives of this country with the majesty of English law. It will seem strange to many of them that one occupying the highest post in the Presidency should have no other power to vindicate himself from personal attacks than any private citizen has, and must make good his case in law before he can obtain retribution; but it will help them to understand the nature of English institutions, and the principle that underlies the occidental theory of Government. We do not go into the merits of the case at all. Lord Napier considered that what was said by the *Athenæum* was defamatory, and he appealed to the public tribunal to defend him, not by suppressing the paper, as the manner is in France, but by giving him damages. No one supposes that he wants the Rs. 2,000, but he wants it to be understood that there must be limits in public criticism of public men just as there are in criticisms of men in private stations.

—Considerable interest on the subject of the Messiahship of Jesus exists among the Beni-Israel of Bombay at the present time. Some notice of it will be found in our Epitome. '*The Watchman's Voice*' referred to there, has been published in English and also in Marathi, by the Bombay Tract and Book Society, and may be had at their Depository.

—We have received three tracts on the Revision of the Prayer Book, by Rev. E. Nangle, M.A., Rector of Skreen, with a request that we should reprint them in our columns. This the limited space at our command does not allow us to do; but we have marked for extraction the introductory pages.

—The *Indian Mirror* has only heard of one conversion to Christianity last year in India. The *Witness* mentions that 133 adults were baptized by the missionaries of the Methodist-Episcopal Mission in North India.

A letter by the Bishop of Bombay on the "Native Christian Alliance" formed last year, has been published. Originally addressed to a Native Clergman, this letter has been printed in Marathi and English that the Native Christians of this Presidency may understand why the Bishop disapproves of this Alliance. We give an extract:

"What then must a Christian, or at least a *Churchman*, say if he is asked to *ally* himself with other Christians? He must say something of this sort: Alliance! you ask me to join in an alliance! Let me think what an alliance is. An alliance is a sort of union, not of a very deep or solid kind, between people who are confessedly separate. So then, this man, a Baptist, is separate from that man, a Presbyterian; and you, an Independent, are separate from that man, a Wesleyan; and Baptist, Independent, Presbyterian, and Wesleyan, are all separate from each other, and from me, a Churchman. And thus, confessedly, Christian Societies, now-a-days, are like the different nations in Europe, having Governments of different kinds; one an Empire; another a limited Monarchy; another a Republic: not one body, but many bodies; bodies, therefore, not to be joined together and united as one kingdom; bodies capable at most of an alliance, or some such thread-like bond, which one motion of a finger may snap asunder. But what does the Bible, God's Word, teach me? It teaches me that there is one fold or flock, one body, one city of God, one kingdom; just as there was one ark of salvation, one tabernacle in the wilderness, one temple in Jerusalem, one Jewish nation; all of them outward and visible things, all of them things knowable and logically intelligible, however mysterious in their circumstances. How then can I be content with an alliance? Who ever heard of an alliance between the members of one family, or one nation? No! I must have something deeper than an alliance. I must aim at a union as deep as that required by the Apostle, when he compares the members of the Church to the limbs and members of the body, and when he requires us to be 'perfectly joined together in one mind and in one judgment.'"

We do not like to say anything offensive, but the criticism on the word 'alliance' seems very like quibbling. The word is from *ligo*, to tie, unite, and it is not uncommon to hear of matrimonial alliances. But allowing that the English word is not well chosen to express the idea before the minds of the Native brethren, this is a matter of very little pertinency. Literally translated the Marathi title would be, "Association for the manifestation of Unity." All that the Bishop says about the unity of the church of Christ is recognized by the members of the Alliance; but unfortunately they have been separated into different bodies by differences on minor points; the Bishop of Bombay has those who listen to him regarding Church Government; others are Presbyterians; others again Congregationalists; then there are Baptists, Methodists and others. The Alliance says that these divisions do not affect the real unity of all who receive Christ as their Saviour, Teacher and Lord, and proposes in several ways to manifest this unity. The Bishop of Bombay says No, and gives the word of warning to those who hearken to him. Let us imagine that a similar voice should come forth from the Presbyterian leaders, warning Presbyterians, another from the Independents, another from the Methodists, another from the Baptists, all bidding their respective flocks from joining in an alliance with other bodies; what an interest-

ing spectacle! In all these bodies there may possibly be found men, if only one or two, who could write as strongly as the Bishop in favour of what is distinctive in their denominations; but we hope that his example will not be followed, and that the Alliance may go on and prosper. Let the first concern of all that name the name of Christ be to verify to themselves their union with Christ, and this they will not be able to do without recognizing their oneness with all that love the Lord Jesus Christ in sincerity.

We have been favoured with a copy of a pamphlet entitled "The Prophecy of Enoch. A Review and Commentary by Capt. W. A. Baker, R.E." We have once or twice made the book of Enoch the subject of remark in the *Bombay Guardian*, once in 1855 and again more recently. That there was an inspired book of Enoch in the days of the Apostles, we may infer from the quotation in Jude. It was not at that time, however, among the canonical books of Scripture. The book of Enoch brought to light within the last century contains a great deal that is beautiful and strikingly accordant with visions in the Apocalypse of John, and contains also a great deal of manifest rubbish, stories about antediluvians who were 50 feet high, &c. &c. When this crept in we know not; but its admixture constituted a good reason, no doubt, why the book was left out of the canon. On the supposition that there is in the existing book of Enoch genuine and inspired matter, no man can positively specify it, and no man, it seems to us, has a right to use it as such. We would need an inspired writer, attested as were the apostles, to eliminate the true and dismiss the bad. It is only a page or two of this book that is presented and commented on in the present pamphlet; viz., the prophecy of the ten weeks, which many have taken as a prophetical sketch of the world's destinies from Adam to the year A.M. 7,000, and which was probably intended to be so taken by the writer. But who wrote it? That is the question. No one can say that it belonged to the original book of Enoch. It may have been written in our era. The prophets of the Old Testament spoke of the advent of the Messiah as the rising of the Sun of Righteousness, as a time for the revelation of wisdom; but this prophecy characterizes the sixth week, terminating A.M. 4,200, thus: "All those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom, and in it shall a man ascend; and during its completion the house of dominion shall be burnt with fire, and all the race of the elect shall be dispersed." The latter part of it may easily be applied to Christ and the destruction of Jerusalem; the application of the former part is not so obvious. To find any correspondence with history in the subsequent weeks, one would naturally expect to find the most salient feature of the period relating to the people of God; what would be most prominently noticed in a history of Redemption such as Jonathan Edwards wrote, which takes in nearly 6,000 years of the world's history; but the seventh and eighth weeks fail to do this, as we read them. The eighth week A.D. 774 to 1474 is called distinctively the week of righteousness, whereas the dark ages fell in that very period.

The special object in the publication of this pamphlet is to make it appear that a date mentioned in "The Day and the Hour" (a previous work by the same author) was correct, and that the 20th of September, 1878 is to witness the advent of our Lord in glory. There is nothing in Enoch's prophecy of ten weeks about a millennium; no matter; the author fixes the termination of those weeks in December, 2874; deduct 1,000, you have 1874; add 1,290 days for the reign of Antichrist, and you get your date, Sept. 20th, 1878. But stay; unfornately we have verified this last calculation, and we find that the period of 1290 days, to terminate Sept. 20th 1878, must begin *on the 6th March* 1875. So that the whole scheme falls to the ground.

In "The Day and the Hour" (noticed by us at the time of its publication) the prophecies of Scripture are treated as a collection of enigmas to be unravelled by means of an arithmetical clue which nobody knew about till the author of this book got hold of it. Very many prophecies of the Old Testament are quoted in the New, and their fulfilment pointed out, and we are thus carefully taught by Scripture itself, how to proceed in our interpretation of prophecy; but in not a single instance does a sacred writer give us the slightest hint of such a key as Capt. Baker reveals to us. Unhappily for him, his system is condemned by the utter failure of the things set down by him for the last three years. Queen Victoria was to abdicate (and not Louis Napoleon), Prince Leopold, her son, was, as the Archangel Michael, to do some great thing in Palestine, we do not remember what, and other marvellous events were assigned to others.

With regard to the end of all things, we recommend our readers not to put off preparation for it till 1878; it may come to-morrow, if not to all at least to some of us.

As for Antichrist, he would fain persuade many that he has not yet come, but we think he has been a good while in the world.

The Bombay Guardian.

SATURDAY, FEBRUARY 24, 1872.

DESTINY AND SALVATION.

Whom he did foreknow, he also did predestinate to be conformed to the image of his Son.—Romans viii. 29.

All things work together for good to them that love God, the called according to his purpose, says the apostle, and proceeds with the words of our text, Whom he did foreknow; so that it is evident that they who love God, the called according to his purpose, are they whom God foreknows; and this helps us to see what it is that he foreknows about them. Whom he did foreknow as loving God, in other words as believers in Christ, them he predestinated.

Foreknowledge is not something different from knowledge; it simply indicates the stand-point of the one who knows. God in the Scriptures uses the language of men, and uses it in senses familiar to men. If a person in authority speaks of his purpose, the question arises whether his purpose relates to something absolutely under his control, or only conditionally under it; whether it relates to things or persons. But a person is one who has a will and consequently a faculty of resistance. If the King declares his purpose to give a sum of money to every one that will come and receive it, we understand at once that his purpose is absolute so far as his own action is concerned, and limited so far as the action of those whom he invites is concerned. If he purposes to send an army to meet an opposing foe, we know that between his purpose and its completion, there are the wills of the soldiers and officers; these have the power to mutiny; the sovereign may have power to crush them; that however does not take away their liberty to revolt. The power to obey implies the power to disobey; obedience properly belongs only to moral and intelligent beings; and that which gives it value is the fact that disobedience is possible. If we have a conception of the purposes of God that reduces man virtually to a machine, taking away his power to resist, we have a wrong conception of them. In all his decrees and purposes God has full regard to the nature of the material upon which or through which he would operate; and he deals with every material exactly in harmony with the nature of it and the laws that belong to it. When God made man, he made him in his own image; and pre-eminently so in this particular that he made him a free moral agent, free to obey, free to disobey. Nor was it an absolute lie that Satan told Eve, 'ye shall be as gods;' it was a lie inasmuch as it suppressed an important truth; in willing to do the contrary of what God willed them to do, they were exercising a power like that of God; they did what *à priori* we might have thought no creature would ever have been capable of doing; they actually substituted a decree of their own for a decree of God. But on the other hand, all the perfections of God are on the side of God's will, and all his infinite resources are pledged to uphold it and to conflict with any opposing will; and there must come a day when the will which man violated shall be vindicated in the eyes of all the universe and the enormity of that violation made manifest. But the same wisdom that led God to endow man with free agency, leads him to abstain *for ever* from interference with that freedom. If God were now to put forth his power directly in destroying the perversity of man's will, this would be the destruction of his freedom, and *this* would be tantamount to a declaration that a mistake had been made in the beginning in giving that freedom. God counted the cost before he endowed a single creature with this attribute, and terrible as the cost is seen to be, the gift is not to be revoked.

It is not piety, but something very different from it, to attribute the condition of things in this world, to God. Properly to understand the condition of things, we must recognize that not God only, but an enemy, a hostile will has had to do with it. The history of nations is quite as much the history of man's purposes as of God. In the passage immediately preceding that from which our text is taken, we find the whole creation groaning under the burden imposed by the sin of man. Man has dominion over the treasures, the properties, the combinations, the ministries of nature, and is most diligently and cunningly using them for the advancement of his own selfish ends. The nutritive juices of the earth, the sea's evaporation, the revolution of the earth on its axis, the mighty sun himself, all are compelled by man to grow yearly in India 100,000 chests of opium, by the use of which a hundred thousand Chinese kill themselves annually. An equal number in England and America kill themselves annually with al-

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cohol, which is doubtless a good creature of God when used according to the will of God. We tell the whole story when we pray, Thy will be done on earth as in heaven. When man wills it, it shall be done, and not before, and all the means that God employs with reference to that end, are means designed to affect man's will. 'Thy people shall be willing in the day of thy power.' Cannot God bring an irresistible accumulation of influences to bear upon man's will, so as to turn it at once? Well, granted that He can, so far as his power is concerned, He cannot so far as his wisdom and truth and other perfections are concerned. He will only deal with man's mind in accordance with the laws that belong to man's mind; and will not sway him by any exertion of power that virtually takes away the freedom of his choice. Men would like to make God responsible for all that is; but God discards the responsibility, and in the judgment day man shall see that the responsibility of all that makes earth different from heaven belongs to him.

God opens his hand and satisfies the desire of every living thing. This earth is able abundantly to yield food for man and beast, so that there shall be an ample portion, pressed down and running over, for every creature. But alas! what multitudes die of starvation; and why? simply because man, selfish man, has his way on earth, and ignores the command to love his neighbour as himself.

Predestination is here connected with foreknowledge. If all future things are settled by the decrees of God, then those decrees are connected with his foreknowledge and determined by his foresight of what men shall do. Knowledge *itself* is simply *onlooking*; it has no effect upon what is seen; the reader's knowledge of these letters which are now passing before his eye has no effect upon the letters; so God's knowledge of what passed on Calvary when men pierced the hands and feet of his Beloved, had no influence upon those actions, whether the knowledge was simply contemporaneous, or dated from the time when David wrote the 22nd Psalm.

Under the Gospel God offers eternal life to every creature; to those who receive and to those who reject; it is offered not in word only but in deed, sincerely; something that man may have is really presented to every man in the Gospel, and really forfeited by every man who rejects it or neglects it; and that something is life eternal. To one who says, If I am predestinated to receive salvation, I shall receive it, and in the destined moment, we reply, Whosoever will, let him take of the water of life; God our Saviour will have all men to be saved and to come unto the knowledge of the truth; God's will is that you should be saved and saved now, and he will never be more willing than he is now, and the whole question of your salvation turns upon *your* will. God is now calling you according to his original purpose, which is as old as Abraham, as old as the world. In the carrying out of that purpose he has sent you the Gospel and the Spirit and whatsoever may be necessary in order that you may have life, the moment you accept it as it is offered, the moment you choose Christ for your Saviour and Lord and Friend.

The Jews, in the days of the Apostles, vehemently denied that the calling of the Gentiles was contemplated in the gracious provisions of the covenants made with the fathers, and asserted that it was simply a modern thought occasioned by the failure of the Jews to recognize Jesus; the apostles turned to the Gentiles to find compensation for their want of success with the Jews. It was of absolute importance that the apostles should guard their Gentile converts against the insidious influence of this doubt, and show them that the calling of the Gentiles had been in God's decree from the foundation of the world. No one can read carefully the Acts and the Epistles without seeing there was this crippling influence every where at work, or without seeing that the necessity of guarding against it was constantly present to the minds of the sacred writers. We have grown up from childhood in circumstances that make it very difficult for us to understand how potent an argument this was in the mouths of Judaic and Judaizing teachers in the first century.

JOY, TRUE AND FALSE.

A week or two ago the following letter appeared in the columns of a contemporary:

"A correspondent, 'D. N.,' writes to you of the great work going on under Mr. Taylor in Bombay, which I am gratified to learn of, and would consider it a sin to discourage. What I may ask, however, of 'D. N.' and also others now enlightened, is, whether they have yet paid heed to Christ's teaching as well as to Mr. Taylor's exhortations? The 'new joys' they have 'found,' do they arise from a sense of gratification akin to those experienced by the natural man who has some worldly good suddenly thrust upon him? Is it still their selfishness (however unrecognized) that stirs their enthusiasm and occasions the expressions of delight we hear? A writer signing himself 'Spurgeon' in your paper, a few days ago, put this consideration forward in a forcible manner; and he went on to show how, in the nursing of the belief of 'acceptance' and the being saved, all *duty* to mankind was ignored by too many professors. No one can doubt that this is the case, except those who are blind to the daily career of some of those who profess and call themselves Christians. They talk much of the 'reality' of what they experience, and display 'manifest joy,' and so on; but the great obligations to those about them in their every-day-intercourse—of the exercise of love, and justice in their dealings—are passed over as though their so-called Master had not made all this part of their paramount duty and evidence of their change of character, when they profess to follow Him. Let us have something said on this point by the organ of Mr. Taylor, and upon 'Spurgeon's' very proper criticisms. Being 'constrained to speak' and 'manifesting joy' would be a poor result of the good work, if it consists in nothing else."

Possibly, by 'the organ of Mr. Taylor' the writer of the above may have in mind the *Bombay Guardian*. It may be as well, therefore, to state that Mr. Taylor has had nothing to do with anything that has appeared in the columns of the *Guardian* except what appeared above his own name last week; has neither written anything nor been cognizant of anything that has appeared in it. Further, we doubt if Mr. Taylor has even read much of what has been written about him or his work in the papers. Those who have read the *Guardian* for 18 years will experience no surprise that the editor should sympathize with that work and desire to aid in it.

An important question is brought forward in the above letter, regarding the connection between Christian peace and joy on the one hand, and self-denial for the good of others on the other hand. We agree with the writer that there has been a great deal too much self-seeking on the part of professors of religion, and we also agree with him that the peace and joy which are not accompanied by self-denying exertions for the comfort and well-being of others, are spurious. If any man have not the Spirit of Christ he is none of his; and the Spirit of Christ is pre-eminently the spirit of unselfish love. It stands in the greatest possible contrast with the spirit of the world, which leads a man to seek specially and principally his own pleasure, comfort and profit, and to postpone the interests of others to his own. Men of the world find their happiness in self-gratification, and so it comes to be naturally supposed that any great degree of joy must be disconnected with the advantage of others. In a world presided over by a God of love, solicitous for the largest happiness of the largest number, we should expect to find all true happiness connected with unselfish love, so that the essential condition of abiding peace and joy should be a ruling desire to promote the happiness of others. And this is just what the Gospel reveals to us as God's arrangement. And we never heard a preacher of the Gospel who made this characteristic of it more prominent than Mr. Taylor does. No one that hears him can fail to notice that he enunciates in all their integrity those declarations of our Lord which require a man to forsake all that he hath in order to become his disciple. He points out that no man can receive peace and joy who does not first receive Christ; and no man can receive Christ who does not make a complete surrender to him, a surrender of body, soul and spirit, wealth, time and influence, who does not consent to be guided implicitly by the will of Christ, and who is not ready to suffer the loss of all things for him. It is no reproach to the Christian that he finds in Christ the satisfaction of his soul's needs; and it is no reproach to God that he should satisfy the soul which gives up all for him. The seeking soul is called upon to make the sacrifice of all it loves, by faith; it has no experimental acquaintance with the power of Christ to satisfy; it believes God's written and spoken testimony that apart from Christ is condemnation, in Christ is salvation, and in this faith it submits. Nothing in the world so well becomes one who has been living to himself, as to lay down the weapons of his rebellion and become a loyal subject of God; the first thing for him to do is to enter upon his right relations to God and man, and this he does when he receives Christ as his Saviour, Shepherd, Lord. When Christ came to the house of Zaccheus, it was a blessed day for the poor of Jericho, and for all who had suffered by their transactions with him; the one-half of his property was set apart for the benefit of those whom he had injured pecuniarily, and the other half for the poor; and yet it was the happiest day in the life of Zaccheus.

If the writer of the above letter is really interested in knowing whether the peace of the converts referred to, is accompanied by the fruits of unselfishness and benevolence, the best way would seem to be for him to come among them, make acquaintance with them, and see for himself. That which causes our special interest in the present work of grace, is that it seems to sanction the hope that a higher type of Christianity than we have been accustomed to, shall be witnessed in Bombay.

WHAT IS TRUTH?

Wherein thou judgest another thou condemnest thyself. (Rom. ii. 1.) Men are very ready to censure and condemn their fellow-men; they are keen enough to discover infractions of the law committed by their neighbour; this plainly shows that they are well acquainted with the law and recognize its obligations. To see the way in which they excuse themselves and palliate their own shortcomings, one would suppose that they had but the slightest acquaintance with the law; but that this is a mistake is shown by their judgments of others.

Shall perish without law. (12.) Shall not perish through want of conformity to a law which they had not, but through violations of a law which they had.

If thou be a breaker of the law, thy circumcision is made uncircumcision. (25.) It is nullified: you stand upon the same level as the Gentile with regard to your need of the righteousness of God. Thus circumcision as a ground of confidence was taken away from every Jew, for none of them kept the law.

Shall their unbelief make the faith of God without effect? (iii. 3.) Shall it hinder the gracious purposes of God from being accomplished? No, it only hinders them from being participators in the benefit. God's promise that in Abraham's seed shall all the nations of the earth be blessed, must be fulfilled, whatever the unbelief of the Jews.

To declare, at this time, his righteousness. (26.) At this time, in the time that is now, in one word, now; it is now that the sinner needs the declaration which brings him into a filial relation with God, blots out his past sins, and gives him grace to depart from sin,—now, and not at some future day.

In uncircumcision. (iv. 10.) Abraham was a Gentile. The Jews were all sprung from a Gentile, the son of an idolater.

It is of faith that it might be by grace. (16.) Faith is simply reception; the cessation of doing, seeking, struggling; the receiving of what God himself offers and brings to your door. The difficulty that people have in believing, is that they regard belief as a work, some great act of the mind; if it were so, salvation would not be by grace. The sinner is and has been all his days under the dominion of unbelief with regard to God; he exercises faith all the day long in what men tell him, in what his senses tell him, in what his lying heart tells him, but not in what God tells him. His life of unbelief is just the continuous non-reception of God's testimony, God's free gift. As though a man should make a vow never to open his eyes; while he keeps his vow he is in darkness; light is offered to him, he has not to go after it, it is like an ocean all about him; let him but open his eyes and he passes into marvellous light and the wonderful works of God burst upon his vision; it is all a free gift and he gave nothing for it, not even an effort; all he did was to stop keeping his eyes shut. To believe on Christ is simply to let God be true and to stop making him a liar. Therefore it is of grace; a free, unpurchased gift. The unsubmitting sinner fancies that Christ brings more of obligation than of salvation and therefore he bars him out; but this fancy of his is pure unbelief; God, in his word, tells him otherwise; tells him that Christ will give him help and strength and guidance commensurate with all duties, and give him a heart for duty and pleasure in it; when he ceases rejecting this testimony, Christ comes in at once.

Persuaded that what he had promised he was able also to perform. (21.) Here we have an inspired commentary on the account of the sacrifice of Isaac, and it is amazingly different from the comments of some of our modern doctors and deans. Paul had not learned the modern art of making passages teach the very opposite of what they evidently teach. The command to offer Isaac was from God. The way had been made for this command by the promise that through Isaac was he given a great posterity, and blessing should come upon all nations; Abraham did not let go this promise, when the command came, but held to it only the more unflinchingly, and had an invincible conviction that the promise should be fulfilled, come what might. The command required the surrender of Isaac to death, but the promise required the restoration of Isaac to life, if he died; both were equally in the mind of Abraham when he ascended Mount Moriah. This disposes of most of the objections which are brought against this wonderful transaction. If God had given Abraham only the command, not the promise, the burden would have been simply crushing. But God gave the command to one who was strong in faith that the antecedent promise should be fulfilled; and whatever the command took away, the promise restored. So now, if some stern requirement is laid on the Christian, he will generally find that a promise fully equal to the requirement has already been given. But if the requirement banishes the recollection of the promise, then Satan obtains a great advantage, and God appears as a harsh, austere Master.

We have. (v. 1.) Believing on Christ, we have justification, peace with God, access, support, the love of God in the heart, the Holy Ghost; these we have now; and in prospect the glory of God in its heavenly manifestation.

How shall we that are dead to sin, live any longer therein? (vi. 2.) Sin slew us; it was death to us; it is death; that is its nature, it cannot be any thing else; it is antagonistic to life; how then can we live in sin? how could we live in a vacuum, or in a poisoned atmosphere? Jesus came to save his people from their sins; that and nothing else is his salvation; they are saved, they are his people, who are saved from their sins. He begins by taking away their past sins and opening a way for the grace of God to their hearts; that grace means opposition to all sin as to death; salvation is the mind that is in Christ regarding sin, put into a believer. To a saved man the cutting off of his right hand should seem preferable to the least approach to sin; sin itself becomes to him the lake of fire, and the least approach to it has fierceness of torment in it. But these statements seem to many wildly beyond the mark; has not sin penetrated the ten thousand minute capillary channels of our moral nature, in endless ramifications and is not the proposal to eliminate it like an attempt to get all the salt out of the sea? That is the very reason why the Father, Son and Spirit are embarked in the enterprize. It was a marvellous fiat that filled creation with light; the Spirit of God is omnipotent in this matter of redemption, and what is not possible to man or angel is possible to Him. According to our faith it shall be unto us. As many as are the children of God they are led by the Spirit of God, not partly by him and partly by the devil. The works of the devil and his influence are not destroyed without a conflict, not without many, perhaps; but it is one thing to be fighting with Satan and another to be led by him. The language used above is not a bit stronger than that which is used all through this chapter.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ our Lord. (11.) Christ left death entirely behind him; *likewise* reckon ye that you have left sin behind you in the grave; death hath no more dominion over Christ; *likewise* sin shall have no more dominion over you. Faith in Christ, the faith which the Gospel demands of you, means this. But then, you say, there is the consciousness of sin, which I would gladly be free from but cannot; it is a stern, invincible fact, scattering this beautiful theory of Romans vi. to the winds. The theory is God's, and no man can scatter it; it embodies God's will; it shows the salvation which he offers you; and your stern invincible facts simply mean that you have not received what he offers. You have allowed your own ideas of things, or the ideas prevailing in the churches, to modify your conception of Christ; you have taken him not as he is offered, not as One fully equal to all the difficulties of your case, but as one who, in the course of a good many years and especially when the time comes for you to leave this world, will be able to save you from sin. A mutilated Gospel is not the power of God unto salvation; and what have we among us, for the most part, but a mutilated Gospel? not designedly or consciously mutilated, but shorn of its glorious capabilities by our wretched 19th century faith. See this same analogy between a dying and rising Redeemer, and the dying and spiritually-risen redeemed, in Ephesians i. 19—ii. 10. Christ came to save his people from their sins, and does it when they submit implicitly to him, to be directed by his will alone, to be saved in his way. This he states expressly at the very outset, before crossing your threshold: Except a man forsake all that he hath, he cannot be my disciple. The Israelites were kept wandering 40 years in the desert not because God was unwilling or unable to introduce them into the promised land; God was ready to do it at once; every day of delay increased the difficulties, for the Canaanites went on increasing in strength, and the matter was much more formidable at the end of the 40 years than at the beginning. "Oh that my people had hearkened unto my commandments: then had their peace been like a river!"

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—Allow me to disclaim the authorship of the correspondence on Indian Missions that appeared in your last issue. Indeed, I did not know anything of it till a Missionary directed my attention to it, and I must confess that I am still quite ignorant about the identity of 'A. N. C.'

NEANDER.

19*th February* 1872.

To the Editor of the "Bombay Guardian."

Dear Sir,—I heartily commend the letter of A. N. C. in your last issue to the attention of all Missionaries and of those Native mission agents who can read English. I commend it to the "preaching" missionary equally as to the "teaching" missionary, for the word of exhortation which your correspondent has given, though intended exclusively for the benefit of the latter, is just as fit, it appears to me, to minister to the edification of the former. Both parties, if I mistake not, will find it a word in season. But it is not to be supposed that I concur with A. N. C. in the charge which he brings against the teaching missionaries. He has read the law, and shown what the object and the duty of the Christian teacher are. So far I go with A. N. C., but when he asserts that missionaries who have charge of schools mistake their object and neglect every item of duty, I am at issue with him, for so far as my experience goes, missionary teachers recognise their final cause and sedulously seek to realise it. In a Mission Report I find it stated regarding the school, "The first and foremost aim of the —— missionaries in regard to the English School is to lead the pupils to the saving knowledge of Christ."

It will be observed that there are two points in A. N. C.'s letter; (1) the one noticed above—failure in duty, and (2) this failure is *of necessity* from the nature of the case. How this necessity arises or can exist A. N. C. does not stop to show; he quietly takes this for granted. I beg to claim attention to this point. The gist of the letter seemingly is that English schools and evangelization are incompatible, yet this is not stated in so many words, nor is there any attempt at direct proof. It is as I said gratuitously assumed from first to last that this is the case. Education incompatible with Christianity! This is a curious statement for Protestants of the present day to be called on to endorse. How does A. N. C. imagine this incompatability operates in Mission schools? Is it of such a nature that a Hindu youth cannot be instructed in the doctrines of the Bible so long as he is receiving an English education? Or is its operation such that a Christian gentleman loses his Christianity from the day he begins to teach in a school? I leave the reader to determine for himself which of these opinions is A. N. C.'s. But let us return to the first point, failure on the part of educational missionaries in the recognition of their *raison d'être* and failure in the use of the means to fulfil it. My induction will embrace three facts. I take up the items of the accusation in the order of the letter. (1) Text Books. In the Mission Schools I refer to, the books of the Christian Vernacular Education Society are in use, and these it is well known have been expressly written to imbue the mind of Native youths with Christian truth. The first classes receive religious instruction daily from the Missionary, the text book being either the Bible, or Letters to Indian Youth. Other classes are taught the Scriptures either twice or thrice weekly. As to the writing of essays on the Christian Evidences—if this be made a class exercise, duplicity and hypocrisy are the graces likely to be developed. (2). Knowledge of the Vernacular. All of them speak the Vernacular quite intelligibly, engage in bazaar preaching, and tour for a month or so in the cold season. (3). "The poor Native Christians" have free and full intercourse with them, and the services of the sanctuary are often conducted by them. (4). They assist the native agents and Christian youths in their work and studies, some having a special class for them. (5). In one case morning family worship is in the vernacular and the servants attend. The "boy" of one was baptized some years ago, and is now under training for a catechist. (6). Compilation of books. See "Words of Truth and Soberness," "Manual of Easy English Poetry," and "Monthly Visitor." See also for the whole six items, 2 Cor. xii. 1. I now submit that a verdict of Not Proven be returned.

Several of the means of evangelization mentioned by A. N. C. (only to say they are neglected) are not at all peculiar to a school, but are equally available for the "preaching" missionaries, and the questions founded on them in A. N. C.'s letter might just as well be put to them. Do the non-teaching missionaries speak to the heart and conscience of their hearers? Do they confer with them in private? Do they hold Bible classes and Sabbath classes for them? *i. e.* for their bazaar and village hearers. Do they pray for them? Do they ever read extracts from religious newspapers to them? "Let every missionary in Western India who has [not] charge of schools answer these questions before his God and before his conscience." If they answer them satisfactorily none will rejoice more than the writer, and if they cannot, the sooner they repent and do the first works the better. Again, if they do all these things, I want to know from A. N. C. would they cease to do them, if, instead of being brought into contact with the same people after long intervals, they met with them daily? If they pray for the adventitious components of a bazaar audience, would they cease to pray for the members of their class? And if speciality in prayer be important, would the advantage not lie on the side of the man who knows the circumstances of the individuals? The fault, A. N. C. may depend upon it, is not in the school system, but in the men; and if there be any such as the letter of A. N. C. *by implication* would describe, I think they must be men who have mistaken their vocation, and if they cannot change it, they should do what is better still,—reform themselves. "And He gave some—

TEACHERS."

[Since the above was in type we have received another letter in reply to A. N. C., but want of space forbids its publication, and the above letter would seem to be a sufficient reply.—Ed. *B. G.*]

To the Editor of the "Bombay Guardian."

Dear Sir,—In a letter written by the Rev. W. Taylor which appeared in your issue of Saturday last, I observe the following paragraphs:—

"I expected by invitation of ministers here, as in other places, to assist many Churches in Bombay in seeking the soul-saving power of God, and in the development of a more effective working agency in their respective organizations."

"As you all know, we have been Providentially 'brought by a way that we knew not,' to a somewhat different result."

I presume that the general understanding of these words will be that Mr. Taylor has been disappointed in his expectation of being invited by ministers to hold services in their Churches, and that in point of fact he has been so invited by none of them.

I think it right, therefore, to say in your columns that Mr. Taylor has been offered the use of the Free Church, Esplanade, for week-day evening services; and that the offer was made and declined before the date of the letter from which I have quoted above. It is fair to add that the offer of the use of the Church was accompanied by a statement to the following effect, that while the office-bearers of the Church sympathized with the general character of Mr. Taylor's work, they did not sympathize with all his methods in particular, with what they believed to be the undue pressure brought to bear by Mr. Taylor at his meetings on the one hand on *seekers*, and on the other hand on *believers*, to declare themselves to be such, respectively, in public;—that the office-bearers thought it wiser, in looking for the fruits of the preaching of the Gospel, to invite those who might be convinced of sin, to seek instruction and help from some minister or Christian friend, in private, and (in the event of their finding peace in believing) to leave it to their own conscience to determine in what way they should confess Christ.

Mr. Taylor was further informed that one at least of the office-bearers found nothing to object to in his methods, but sympathized with him throughout.

Yours, &c.,

D. C. BOYD.

To the Editor of the "Bombay Guardian."

Sir,—The Bombay Glee Club give a Concert in the Town Hall, realise a considerable sum thereby, deduct the amount of expenses, and hand the remainder to the Treasurers of the Scottish Orphanage. The Committee of the Orphanage have no voice in the management of the concert, and are not consulted in the drawing up of the programme.

The Committee of the Indo-British Institution invite the public to a musical entertainment given in their own Hall, under their own auspices, with the arrangement of the details presumably in their own hands.

Are the two cases quite analogous?

I pronounce no judgment regarding the method adopted by the Committee of the Indo-British Institution for raising money; but I cannot think the parallel drawn last week by your correspondent "Fair Play" [?] a fair one.

B.

Notices.

The Annual Meeting of the Bombay Tract and Book Society, will be held in the Bible Society's Room, on Monday next, at 8 P.M.

The Rev. Wm. Taylor will preach to-morrow at 11 A.M., and 6 P.M., in the Framjee Cowasjee Institute; and on Tuesday, Wednesday, Thursday and Friday, at 7½ P.M., in Morley Hall, Upper Colaba.

Epitome of News.

Saturday, February 17, 1872.

—*Indian Statesman;* Umballa: "So there can be no mistake that a general rising of the whole body of Kookas was contemplated; and how far the insurrection might have spread who can say? for it is feared that a great body of our native troops are leavened with the tenets of Ram Sing. In my opinion, we must from time to time, at the breaking out of old superstitions, expect such risings, as was the case nearly 1,900 years ago when we read of 'false Christs' having numbers of followers; and there can be no doubt in the minds of thinking men that great changes are at hand in India. The well-known, simple-minded American Missionary, Dr. Morrison of Umballa, has written to America for publication a letter giving a full account of the Kookas, and strongly supporting the authorities in the measures they have taken to stamp out this rebellion, and stating it as his opinion that it was the most merciful plan in dealing with such people. Now I ask, who understand the people better than these Missionaries, and who are more ready to stand up against any injustice than they!

Ram Sing was for a time employed as a carpenter at the Loodiana Mission Press, and probably picked up there the tenets that form the Christian element in his religious faith."

—Same: "We understand that advices have been received by the mail of the death, by his own hand, at Manchester, of our former fellow-townsman Mr. Ventz. Mr. Ventz was much respected by all who knew him. He had recently failed in business, however, and was unhappy in his marriage relations. The unfortunate gentleman shot himself in a fit of temporary insanity, according to the verdict of the jury."

—*Morning Herald;* Jan. 3: "The arrest of Brigham Young at Salt Lake City yesterday, on the charge of being concerned in the murder of Richard Yates, in Echo Cannon, proves that the United States officials in the Territory of Utah are doing their duty with determination. The painful weakness of these officials in face of the deep-seated fanatical system lies in the fact as made known here from Washington a few days since, that they are without gaols to accommodate their prisoners, or money to support them if they had. This lends rather a ludicrous light to these prosecutions, important as they are, in asserting the supremacy of the National Government stopping red-handed, Church-directed murder, and blotting out a vile stain upon our civilisation.

Brigham returned voluntarily to Salt Lake City, and the arrest of the arch-Mormon was accomplished with about as much harshness as was shown Mr. Tweed in his durance vile at the Metropolitan Hotel. It seems that his flight to St. George was at the instigation of some of his friends and against the remonstrances of others. In obedience to the desires of his counsel he returned, and the hegira of this modern Mohammed ends prosaically in a few minutes at the bar of the Court, a farcical commitment without bail, and a prison in the walls of Zion, where he will be free to receive visits from his numerous and interesting family."

—*Bombay Gazette*: "The suspicious death of a poor lunatic in a chowkey, after he had been dragged nearly over all Bombay by the police because no one would take the responsibility of caring for him, is a rather melancholy affair, but yet, we hope, will be fraught with good results. It has brought very prominently into notice the absolutely disgraceful accommodation Government has provided for lunatics in Bombay. We report in another place the evidence given by Dr. Shepherd at the inquest, and in speaking upon the matter of asylum accommodation, he discloses a state of affairs so wretched that probably the death of Shaik Abdoola is not the only result of it. At present there are 223 patients in the Asylum at Colaba, but the accommodation is really only sufficient for 175! Eighteen 'harmless' insane patients have to be put into a detached bungalow. The asylum is so overcrowded that it is only by the most watchful supervision that patients are prevented from hurting each other. Even the galleries are crowded. All the rooms which should be used as sitting, dining, or recreation rooms are converted into dormitories. It is impossible to classify the patients. It is impossible to treat them. These are a few of the facts submitted by Dr. Shepherd. To all but a heartless Government they should prove effectual enough to secure an immediate remedy of a state of matters which was not by any means born or called attention to either yesterday or a week ago."

—Same; London: "The Nonconformist Conference at Manchester this week has proved an influential—in fact, a formidable gathering, and will have important political issues. Avowedly summoned to discuss the vexed education question, its real object was to reconsider the whole question of the relations of the Dissenters to the existing Government. It was quite time that something of this kind should be done. The real fact is—and the English Protestant Dissenters have taken almost two years to find it out—that there is not, and cannot be, a particle of genuine sympathy between Mr. Gladstone and Dissent. For a strictly political object like the disestablishment of the Irish Church, a temporary agreement may be patched up, but, when the immediate end is gained, the fundamental divergence of opinion betrays itself. The Dissenters are thorough Liberals; that is, they hold progressive views on every political subject. Mr. Gladstone is only Liberal on some points—on others, and those affecting religion, he is a bigoted reactionist."

—Mr. Henry Lumly writes to the *Times* from Jerusalem, November 29: "It will be interesting to Biblical students and others to hear that a highly-important engraved stone has just been discovered in the Moabite country, and has been brought into Jerusalem.

I have been permitted to inspect it, and I must say it bears about it all the significance of antiquity and truth. It measures 36 in. by 18 in. on the surface, is of hard, close granite, and has six lines of written characters almost identical in form with the Sinaitic letters. Mr. Shapira, of Jerusalem, who has made the ancient languages of this region his study, has supplied me with a translation, and according to his reading, no more valuable record of Biblically stated facts, made at nearly a contemporary moment with the events which it records, has yet been discovered. It may be, indeed, of more powerful interest than the Moabite stone, for it contains the name of Moses, who may have directed, seen, and approved the inscription himself as a memento of the conquest of Moab by Israel under their great leader, and in addition the stone, so far as the inscription is concerned, is in a perfect state. It was brought in here by Bedowin Sheiks from the ruins (or mound) of the city of Medeba, which is seven miles south of Hesbon, 15 miles north of Dibon, and about 45 miles due east of this place. The characters, which are very clear and nearly perfect, are translated as follows:—'We drove them away—the people of Ar Moab at the Marsh ground, there they made a thank-offering to God their King, and Jeshuren rejoiced, as also Moses their leader.'

If these words are compared with Numbers, chap. xxi. verses 13, 14, and 15, and verses 21 to 30; Deuteronomy, chap. xi., and Joshua, chap. xiii. verses 9, 15, and 16, a remarkable coincidence of narrative will be seen. The town of Ar Moab mentioned on the stone is in the delta formed by the two rivers which flow into the River Arnon. The 'Ar Moab at the marsh ground' of the stone seems to be identical with 'the city that is in the midst of the river' of the 9th verse of the 13th chapter of Joshua.

I have had made a copy of the characters, which I bring with me to England, together with copies of the declarations of people here who know the history of the stone."

MONDAY, FEBRUARY 19.

—The *Friend of India* says that we are menaced with a new insurrection of Santals: "After the defeat of the insurrection, the land gradually fell to the Bengalee zemindars who, if the Santal account be true, have been for many years carrying on a system of social oppression. The zemindars are assisted by a race of Mahajuns,—money-lenders—who charge an exorbitant rate of interest, simple and compound. Of course it would be very difficult for any Government to reach this evil by direct legislation, but in addition to this it is alleged that the Zemindars exact from the tenants more than the lawful rent, and appropriate the improvements effected on the land, or seize upon, or claim an unjust rent from, land reclaimed from the jungle. The Santals allege that this system was established with impunity at a time when they were dispirited by the overthrow of their insurrection, and that it has gone on increasing in magnitude and enormity till now it has reached such a pitch that some protection must be afforded to them, or they will be compelled to take the law into their own hands."

—*Overland Mail:* "Dean Church has been discussing, in St. Paul's Cathedral, the growth of Roman civilisation. In the course of his lecture he gave some valuable hints upon progress. 'The degree of civilisation depended a great deal more on whether a people were manly, honest, just, public spirited, generous, able to work together in life, than on whether they were rich, or hardworking, or cunning of hand, subtle of thought, delicate of taste, or keen searchers into nature, and discoverers of its secrets.' This was the high ground chosen by the Dean. 'The intellectual faculties, some of them at least, might be strong and keen in what he should still call a low stage of civilisation, as hitherto in India. He could not call the stage to which man had reached in Egypt, in China, or Japan, a high one, though there man had been singularly ingenious, singularly industrious, and in many ways eminently successful in bringing nature under his control.' As for Italy, 'Not even the presence of Leonardo Da Vinci, Michael Angelo, and Raffæele, could persuade him to rank as high a form of civilisation in which life, amid all its splendours, was so precarious and so misguided, in which all the relations and rights of society were so frightfully confused, in which the powers of government were systematically carried on by unlimited perfidy, by the poison bowl and the dagger. He would not consent to call the railway, or the telegraph, or even the newspaper of our own age, a final test of civilisation until he knew what was flashed along the wires or written in the columns; nor again the wonderful and intricate machinery of our manufactures and trade until he knew how the wealth produced by it was used.' The Dean's words will perhaps do good in enlightening people on what is not civilisation."

—An American journal says of the late Mr. James Fisk: "We remember of the dead man that he filled a large space in the minds of the people; that he commanded vast interests; that he had risen from poverty to wealth with a swiftness that recalls the tales of the 'Arabian Nights;' that he was of daring, boundless ambition; that he surrounded his life with a gaudy splendour that dazzled the multitude even if the wiser and graver ones mocked. No one of this generation has so suddenly swept into fame—or, perhaps, what is better, that phase of fame which we call notoriety—than the young man who was stealthily shot to death in the ambuscaded stairway of a hotel. His vivacity, his comeliness, his incessant effervescing good-humour, the railways he owned, the steamboats he commanded, his bands of music, and flocks of canary birds, his decorations, his seeking after luxury and pleasure, his wild struggle with the Government of the United States, his boyish love of show, of colours, and gems, and golden braid, that reckless frankness which made the world the confidant of his business, his dreams and affections, his insatiable thirst for applause, the world to him a stage, and his whole life, even those phases of life which decorum veils, an acted comedy—no more striking phenomenon of human nature has been seen in our time."

—The King of Siam left on Saturday for Benares.

—*Madras Mail:* "Sir Charles Napier, once Commander-in-Chief in India, was wont to declare that he would start on a journey to the world's end, at a moment's notice, provided he were supplied with a tooth-brush, a towel, and a piece of soap."

This is introductory to a sneer on the Governor of Madras for not starting off for Calcutta immediately on receiving news of the death of the Viceroy. Had he done so there would probably have been some sneer about his unbecoming haste. A man may be ready to start on a distant journey so far as himself is concerned, but when he is Governor of a vast Presidency, there are public matters to be considered and set in order.

—*Times of India;* Jan. 12: "The Rev. Charles New, of the Methodist Mission at Mombassa, returned to his station on the 10th October, after three months' absence on an expedition to the Chagga country. Mr. New made two attempts to ascend the Kilimanjaro mountain. On the second attempt, he reached the line of perpetual snow. He proceeds shortly to England, where he will publish his narrative, which is of an exceedingly interesting nature. No tidings have been received from Dr. Livingstone or Mr. Stanley. The recent troubles which occurred at Unyamuezi are understood to be settled."

—On Saturday afternoon, a public meeting was held in the Town Hall for the purpose of expressing sorrow for the assassination of Lord Mayo and sympathy with his widow and family. The requisition to the Sheriff to call the meeting was signed for the greater part by eminent natives of our city, and of these there was a remarkable number present. Resolutions of condolence were passed, and earnest addresses were made by the Chairman, Sir Jamsetjee Jejeebhoy, Mr. Dossabhoy Framjee, the Hon. Mr. Munguldas Nathoobhoy, Rev. Dr. Wilson, Hon. Mr. Byramjee Jejeebhoy, Mr. J. S. Forbes, Mr. Jugganath Sunkersett, Mr. Nowrojee Furdoonjee, and others.

—*Dnyanodaya*, 15th instant: "In the *Dnyanodaya* of the 15th of January last, appeared a communication from a Beni-Israel pensioner, named Bandhuji Bapuji Bhonkar, residing at Poona, in which he says that, feeling his responsibility to inquire into the subject of religion, he has examined both sides of the great controversy between the Jews and the Christians concerning the coming of the Messiah, and finds that the Christians are right in maintaining that Messiah came more than 1,800 years ago; that Jesus of Nazareth was the Messiah, inasmuch as all the predictions of the prophets of old were exactly fulfilled in him; and that the Jews are waiting for him in vain. He calls upon his people to refute the arguments put forth in 'The Watchman's Voice,' a little treatise by Mr. M. B. Cohen, and published by the Bombay Tract and Book Society, adding that if they fail to do this, those who receive its statements as true (and he is one of their large number), will do what seems best to them, and after that no one will be justified in finding fault with them.

This letter has created a great agitation in the community to which the writer belongs. In Bombay they have formed a society with the object of enlightening such of their people as have any doubts regarding the expected advent of the Messiah. Printed notices have been distributed among their co-religionists, inviting those who may entertain any doubts upon the subject to go to their Synagogue in Mandavi on Sabbath (Saturday) afternoons between 2 and 4 o'clock, and have their doubts removed. We have received a letter, which is given in the Marathi article below, the writer of which asks Mr. Bandhuji to read 'Faith Strengthened,' 'The grounds of Christianity,' and similar other works written by Jews in answer to Christians, and after that if he should still have any doubts left in his mind, to come down to Bombay at once, and get them cleared away by the newly-organised society mentioned above. Another member of the same community, whose letter likewise will be found in the vernacular article below, disapproves the plan proposed, and recommends the course suggested by Mr. Bandhuji as the best calculated to secure the end in view, and recommends that Missionaries and other Christians be invited to come and take part in the discussions.

Thus the Beni-Israel community has been thoroughly stirred up as it never was before, and we are sanguine that the spirit of inquiry called forth will result in good. The prayers of God's people in behalf of this community are much needed."

TUESDAY, FEBRUARY 20.

—Madras telegram, 19th: "Lord and Lady Napier, with the Hon. Napier Campbell and Dr. Furnell, left this evening in the steamer *Patna*, a detachment of Fusiliers forming the guard of honour. Volunteers, numbering four hundred, lined the pier. A large concourse of spectators assembled. His Lordship was loudly cheered as he embarked.

"The Hon. A. J. Arbuthnot is Acting Governor, and the Hon. R. S. Ellis, Member of Council."

—Calcutta telegram, 19th: "The late Viceroy lies in State in the Throne Room, Government House, to-day and to-morrow."

—The *Times of India* announces that the Borahs of Kutch are permitted to ride on horseback. The prohibition arose, it is said, from some insult offered to the Banian Mahajuns at Jamnagur about two hundred years ago. From Jamnagur the restriction spread to such other Native States where the Mahajuns had the upper hand.

—*Athenæum*: "A series of Monographs and Handbooks, on a wide range of scientific topics, by eminent writers, belonging to different countries, to be known as 'The International Scientific Series,' is in course of preparation. The 'International Scientific Series' has been projected and organized by authors, and will be controlled by them. At the late meeting of the British Association in Edinburgh, a Committee of eminent scientific men was formed, who will decide on the works to be introduced into the series in this country and the United States, upon the order of their publication, and upon all questions which may arise affecting the character of the enterprise, and the interests of the authors who take part in it. A similar Committee has been formed in Germany, in Paris, and America, and arrangements have been made for translating the English works of this series into German and French; and also to secure contributions from distinguished German and French authors, which will be translated into English."

—*Indian Statesman;* Calcutta: "The Commissioner of Peshawur, in reply to an inquiry of the Government of India, telegraphs to the purport that Shere Ali has no adult brothers, and never had; that on the outbreak of the Mutiny in 1857, he was a prisoner for some petty offence in the Peshawur lock-up, that he then volunteered, and was accepted, as a soldier in one of the new Panjáb regiments being raised for service in Hindostan, and that he conducted himself well, while so employed. He returned to Peshawur on the disbandment of his corps, and became orderly to Colonel James and subsequently to Colonels Taylor and Pollock, all three of whom considered him a good servant and an excellent character. A man named Unzeer, with whom Shere Ali's people had a blood feud, was however found murdered, and it having been proved that the man had been decoyed by Shere Ali to the place where his corpse had been found, the former was tried for murder and sentenced to transportation for life. He shortly afterwards got jail fever, and when recovering, begged that he might be hanged rather than transported, a request which it is unnecessary to say, was not granted. He is a Khyberee, and though he seemed a good character to Colonels James, Pollock and Taylor, had ever been feared and avoided by his tribesmen as a flighty, dangerous man."

WEDNESDAY, FEBRUARY 21.

—*Daily Examiner:* "From a fragment of the last report of the settlement now before us, we learn that more than three-fourths of the (Andaman) convicts, or nearly six thousand men in the island, have been found guilty of murder, dacoity, thuggee, or mutiny. The fact that a young man of twenty-five, who had been guilty of three murders before he had been barely out of his teens, should be at liberty to wander throughout the island at his own sweet will without the oversight of warder or guard; that he should be made a barber of the settlement, and be at liberty to give feasts for the entertainment of his friends, does not speak much in favour of the regulations for the government of the penal settlement. Indeed, we are strongly of opinion that life convicts convicted of murder are infinitely better off in Port Blair than soldiers or sailors, or our agricultural or artizan population."

—The cable between Shanghai and Hongkong is broken.

—Heavy gales in Java have destroyed the clove crop.

—Melbourne, 2nd: Kereopa, the murderer of Mr. Volknet, missionary at Optiki, has been executed.—The telegraph line which is to meet the submarine cable at Port Darwin is not yet completed, neither is it practicable to establish the proposed system of horse expresses to bridge the territory not yet crossed by wire.

—*The Indu-Prakash* asserts "that a rate of assessment ranging between $\frac{2}{3}$ths and of $\frac{1}{3}$rd gross produce is 'enormously heavy,' and one that it is neither wise nor legal to levy. The Bombay High

Court lately gave a judgment in a Rutnagiri case, in which it clearly laid down that the State cannot take, by the Common Law of the country, more than a sixth of the gross produce as land assessment."

THURSDAY, FEBRUARY 22.

—*Times of India:* "India is not kept waiting long for her new Governor-General. Contrary to our anticipation, it is the English merchant prince, and not the accomplished Irish peer who accepts the splendid position and anxious responsibilities of the Viceroyalty. Thomas George Baring, Lord Northbrook, is in the prime of life, the inheritor of business habits and principles; he has also some experience in pressing official duties; so that, in all but direct knowledge of Indian affairs, the country has promise of a ruler who will at once be equal to the requirements of his post."

—*Indian Statesman:* "Some time ago, by the intelligent exertions of Major Payne Barras and his Police officers, the miscreants who had attempted to wreck the Ahmedabad up night mixed train, were brought to justice, and two of them were tried by Judge Coghlan at the Tanna Sessions. The trial resulted in the conviction of one, named Dhondi, son of Bapoo, who was sentenced by the Session Judge to be transported for life. The sentence has now been upheld by the High Court. The judgment of Mr. Coghlan, the Session Judge, shows that the punishment was fully merited. We are at least sure, that those of our readers who peruse these lines in a railway carriage *going at speed*, will think so. The sole object of the offence was to get an inspector, who had discharged the prisoner from employment, into trouble. To wreak a small private revenge, the prisoner hesitated not to do his best to kill several hundreds of his fellow-creatures."

—It is stated by both the Government of India, and the Secretary of State for India, that "the principles which Her Majesty's Government have steadily kept in view throughout the discussion on [certain proposed] Furlough Rules is, that the Uncovenanted Service should be principally reserved for the natives of the country, and that superior appointments, which require English training and experience, should be made, as heretofore, from England, and they look with great disfavour on the system which appears to be growing up in India of appointing Englishmen in India to situations that ought only, as a rule, to be filled by Civilians who have gained their position by open competition."

FRIDAY, FEBRUARY 23.

—The sentence of death passed upon the murderer of Earl Mayo was confirmed by the High Court of Calcutta on the 20th instant.

—Out of 1,456 candidates for Matriculation at Madras, 492 were successful.

—Tuesday next, the 27th, has been set apart as a day of thanksgiving throughout India, for the restoration of the Prince of Wales' health.

—Deaths last week, 402. By small-pox 46.

—The *Bombay Gazette* hears that the Kattywar districts are much infested with outlaws.

Miscellany.

—The Rev. H. S. Brown spoke on the Liquor Traffic, at a crowded meeting in Liverpool, as follows:

The very numerous facilities for the purchase of intoxicating drinks are, as we believe, great encouragements to intemperance. There are in Liverpool well on to 3,000 public-houses. They are open day and night, though not quite all night long, and they are open the greater part of Sundays. Ladies and gentlemen, there are far too many of them, and they are open far too long. Does anyone say to me—"Sir, what is it to you? You are not compelled to enter these places." No; thank God, there is that much liberty left in England yet—but I am compelled to pass them, and the members of my family are compelled to pass them, and in very many instances the creatures that are to be found hanging and sprawling about their doors are a nuisance from which I claim to be protected. As a matter of fact, the increase in the number of drinking-places has led to an immense increase of drunkenness. The sale of articles of which no man is tempted to purchase more than will supply his actual need may safely be left to the natural law of supply and demand. If every house from St. George's Church to St. Luke's were a hat shop, there is not a man amongst us who would purchase one hat the more in the course of the next ten years. But when the things sold are such that, being consumed, they desire more, and yet more, and when the consumption in such quantities robs a man for the time of his reason, deprives him of all power of self-government, exposes him to danger, and makes him dangerous, or, at all events, excessively disagreeable to other people who must meet him in the streets, surely it is evident that this is an exceptional trade, which ought to be kept under very strict control. I don't say that every man who keeps a public-house willfully encourages intemperance. On the contrary, I know that many of these places—not tip-top hotels alone, but inns of very much humbler character—are conducted in a manner that appears to me to be entirely inoffensive. I have travelled a good deal in Great Britain and Ireland, and I am bound to bear testimony to the high respectability and perfect quietude and good order of almost every inn in country and in town where I have put up; and I would not join in any indiscriminate censure of licensed victuallers, for I believe that amongst them there are men who are just as worthy of respect as any other of our fellow-citizens and fellow-countrymen; still, this trade is in very many instances so carried on that it seems absolutely necessary that control, and even repression, should be exercised for the welfare—nay, for the very salvation—of the country. Now, we ask that this power of control should be wholly, or at all events in great part, entrusted to the people. The magistrates have not exercised it to sufficiently practical purpose. In the hands of the magistrates it has come to this; that in many parts of the town you cannot walk forty yards without meeting with one of these places—a trap for the weak-minded, a lounge for the idle, a harbour for the vicious, and (and this is one of my chief points) an intolerable nuisance to all the decent and respectable people of the neighbourhood. I do think that if twelve months' residence, night and day, Saturday and Sunday included, in some streets I could name, were made an indispensable qualification for promotion to the magistracy, their worships would be converted to the expediency of closing three out of four, or perhaps nine out of ten, of these places; but, not having much personal experience of what multitudes have to endure, they can hardly be expected to have such an appreciation of the necessity of a sweeping measure of reform. Let those who suffer have a voice in this question; let the people whose nightly rest is disturbed by drunken revellers, those whose daily walk to and from their work is made offensive, those whose property is deteriorated, those who have to bear the main burden of taxation imposed by intemperance—let them decide whether, in their own neighbourhoods, such sources of danger, disturbance, nuisance, and taxation should or should not exist.—*The Freeman.*

—*Advance:* "Is not the hand of *man* quite as apparent in some calamities as the hand of God? May we not do injustice to the Providence of God by making Him, without qualification, the author of disasters? It appears to us, while we rejoice to believe, not only in the general, but in the 'Special Providence' of our Heavenly Father, that there is a very just discrimination between a *causative* and a *permissive* act of God. Many of our calamities are traceable immediately to human carelessness, if nothing worse; and are not traceable to God's hand, except as He *permits natural causes to work natural results!* A careful study of His dealings with mankind, will convince us that His Providence, so called, is commonly qualified by two great principles: First, God does not ordinarily propose to stand in the way of natural results: and secondly, He commonly blesses and rewards prudence, care, and foresight even on the part of wicked men."

—Same: "One and another of our citizens, dismayed by their irreparable financial losses, and the ruin of their well-wrought plans, have become insane or committed suicide. When their staff broke their burdens crushed them. How blessed the condition of those who have been able to cast their burdens on the Lord. With the ruins of his business and the ashes of his home around him, many a one can tell of a peace that passeth all understanding."

—Same: "While one must have a certain admiration of pluck, as a native, Anglo-Saxon virtue, and as a valuable condition of worldly success, the Christian possesses a virtue of much greater worth, which has all its advantages with none of the drawbacks. It is the good, old, Bible-virtue, faith, the praises of which fill the eleventh chapter of the Epistle to the Hebrews. The difficulty with mere pluck, taken as a natural quality, is that it is too absolutely self-reliant; it looks to one's own resources, and omits the element of dependence. It boasts of human ability, relies on luck, and forgets the need of divine blessing. It therefore easily grows proud and self-confident, and is thus weak on the moral side. But faith is strong all through. It nerves to the most patient endurance, to the most daring endeavour, to the most heroic sacrifice, yet is suffused with gentleness and humility. It includes the divine element which mere pluck omits. It is strong, because confident of God's favour and aid. It endures, because God helps it to bear the burden. It dares, because, with God on its side, it has no reason to fear. Fearfully has it been tested, as the Bible record shows, and as the history of the Church to the present day proves; and nobly has it stood the test. Faith is adequate to all emergencies."

—Report of the United Presbyterian Mission in Rajpootana for 1871. Beawr: "Early in the year, two of the inquirers mentioned in last Report were received by baptism into the membership of the Church. These were Dilla, Jagga's wife, and the old woman, Jaitki, whose rescue from famine and earnest pleadings to be allowed to give her few remaining years to that loving Lord who had saved her from a dreadful death, were formerly detailed.

While last Report was still in the press, a young Brahman Pundit, Bihari Lal by name, joined our inquirers. For more than seven years he had been connected with us as a village teacher; and by his diligence and good conduct had won such a character for himself, that, when a teacher was wanted for the Orphanage, we had no hesitation in promoting him, though still a heathen, to the post. A year's close connection with Christian teaching and living, quickened the seeds of divine truth which had already been lodged in his heart, and, at first, like Nicodemus secretly, and, afterwards with the boldness of one who had reached firm ground of faith, he came to learn of Christ and to confess His name. After a novitiate deemed sufficient to mature his knowledge, he witnessed a good confession before an audience, in which many of his former Brahman brothers, spite their disgust at his perversion—as they deemed it,—were constrained to mingle, and was baptized into the Church of Christ.

The fourth convert of the year is a lad named Surta, who, along with a companion, joined us in the early part of 1870. The rigours of the famine had driven him to Todgurh, where, under Mr. Robb's care, he had worked for a livelihood and begun to learn. When, after repeated and urgent entreaties to be received into the Church, he gave a most intelligent profession of faith in the Lord Jesus, we had much pleasure in setting the seal of baptism to his confession of the Lord.

While with thankful hearts rejoicing over these accessions to our infant Church, and over the consistent Christian conduct of almost all its members, we have to mourn the lapse of Káná, our convert of last year. The occasion of giving a '*mauser*' or dead feast for his father, into which the sneers of his caste brethren had goaded him, became the hour of trial for poor Káná, and, betrayed into some rites which declared his re-admission into caste, he fell."

Dr. Husband's Medical Report mentions a sad occurrence: "The children of the Orphanage had been promised a holiday; and, accompanied by the Missionaries, and several native friends, had gone to Dilwara to enjoy the long-looked-for pleasure. Permission was granted to bathe in the tank, at what was considered a safe place; but near this, as it afterwards appeared, there was a deep and dangerous hole, into which our girls had incautiously stepped. Finding themselves in danger, they shouted to their companions for help, who, thinking it was all fun, at first paid no attention to their cries, until one had disappeared in the water, when their dangerous condition became apparent to all. Several of the Native Christians at once rushed to the rescue, and soon succeeded in bringing the bodies to land; but, alas! notwithstanding all that was done, it was but too evident the vital spark had fled in the case of four; and all returned to Beawr grieving over the melancholy event that would make the summer trip of 1871 so memorable in the annals of the Orphanage."

Nusseerabad: "Riduree, a young woman of 18 years, was a native of Marwar, where she lived with her family till the beginning of the second year of the famine. When they had spent their all, the whole family started for Málwá. They had only passed through the district of Ajmere, and

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entered the northern corner of Mewar when, fairly exhausted, first the father, and then a few days later the mother, died, leaving Riduree with an only brother in a dying state. In the beginning of October, having made a short tour through a corner of Mewar I came to the village of Agucha. In a few neighbouring villages I had picked up as many as 8 orphan children and was bringing them with me in a cart. In this village, after I had fed about one hundred famishing people and preached to large crowds who had assembled around me, a number of children, seeing those I had with me in the cart, and learning that they were well fed, pleaded with me to take them also, which I consented to do, after learning from the village authorities that they were really orphans with no one to care for them. Having packed them with difficulty into the cart I ordered the driver to press on—when a tall skeleton clinging to the gárí arrested my attention. It was Riduree. She too, pleaded to be taken with me, but as the gárí was already packed, and it seemed impossible she could survive till we could reach Nusseerabad, even by short stages, with a heavy heart I ordered her to be set aside; but as she continued to cling to the cart, and pleaded with the utmost importunity, I at length consented. Out of fifteen children that day brought on in the cartseven died within two months, while Riduree's life too seemed long to hang in the balance, and even after she began to gain strength, it seemed impossible that her constitution could ever recover from the shock to which it had been subjected. Now, however, it would be impossible to find in her any traces of famine. She is a perfect picture of vigorous health. In person she is tall and goodlooking. Of a blithe and gentle disposition, she is still possessed of a quiet and steady perseverance, which has served to place her considerably in advance of all her sisters in the orphanage. These qualities which, even before she knew the Lord, rendered her an interesting girl, now that they have been brought under the refining influence of Divine grace, render her a peculiarly attractive Christian—an ornament and an abundant blessing to our orphanage."

The Lord's Supper was celebrated for the first time by the Protestants at Valladolid on the 12th of November. There were fifty-six communicants.—*True Catholic.*

TELEGRAPHIC NEWS.

London, February 16th: The motion censuring the recent appointment of Sir Robert Collier to the Judicial Bench was rejected last night in the House of Lords by 89 votes against 87.—In the House of Commons, the Ballot Bill was read a second time by 109 votes against 51.—The announcement made in London that the American reply to Earl Granville's note had been received was premature. Earl Granville's note was only presented on Wednesday last.—The Count De Chambord has arrived at Antwerp.—The English case repudiates the justice of the pecuniary claims set forth by America, and whilst regretting the escape of cruisers from British ports, states that America must solidly establish the charge of negligence that she has brought against England. It further demonstrates that England observed a vigilant neutrality throughout the war, and that she will accept the decision of the Tribunal at Geneva, whether it be favourable or unfavourable, but that she only asks for justice.

Paris, 16th: In to-day's sitting of the National Assembly, M. Victor Lefranc, the new Minister for the Interior, replying to an interpellation, declared that Government was attentively watching the intrigues of the Bonapartists, which, he stated, would be vigorously repressed.—On the occasion of Conti's funeral to-day, some small Bonapartist manifestations took place. M. Rouher was cheered, but hostile shouts were also raised.—Fresh attempts are being made to bring about a fusion between the Orleanists and Legitimists.—M. Blanqui has been condemned to imprisonment in a fortress.

London, 17th: It is understood that Lady Mayo will be created a Peeress.—Either Lord Northbrook or Lord Dufferin are mentioned as likely to succeed the late Earl Mayo. Earl Kimberley has declined the offer of the post.—Admiral Arthur Cumming has been appointed Naval Commander-in-Chief of the East India Station in succession to the late Admiral Cockburn.—It is reported that Lord Hobart has accepted the Governorship of Madras.—Mr. Arthur Hobhouse has been appointed successor to Mr. Fitzjames Stephen as legal member of the Supreme Council in India.—America has promised to reply to the despatch from the British Cabinet regarding the *Alabama* question some time in March.—The Pope and Czar have been reconciled.—Chambord's manifesto said that a hereditary monarchy would reinstate France in honour and power. Guizot declares that the manifesto will prevent a fusion of the two Houses by assisting the Republican Government. There has arisen a schism between the Archbishop and clergy of Paris on the infallibility dogma.—Count Broglie has been superseded in the London Embassy.—The Ballot bill has passed the second reading in the House of Commons by a large majority.—A Pacific Islanders Protection Bill has been introduced.—A banquet has been given to Mr. Verdon, Agent-General for Victoria. Earl Kimberley presided, and His Royal Highness the Duke of Edinburgh was present. Messrs. Verdon and Cowper, Agent for New South Wales, have been created Knights of St. Michael and St. George.—The evidence is considered irresistible that "the claimant" in the Tichborne case is Arthur Orton.

Paris, 17th: Five of the prisoners charged with the murder of the Dominicans at Arcueil have been condemned to death and others to transportation.—It is asserted that a union has been effected between the contending factions of the Right Chamber.

19th: A manifesto has been issued by the Monarchist Deputies, containing about 250 signatures, including those of some of the members of the Extreme Right, but a great portion of the Right Centre hesitate to conform. The views of the Comte de Chambord are not yet known. The members of the Left will reply to the attempts of the Monarchists by definitely proclaiming the Republic, and it is asserted that Government will support the movement.—The Spanish Ministry have resigned.

London, 19th: Lord Hobart's appointment as Governor of Madras has been officialy confirmed.—A message from Her Majesty the Queen, expressing sorrow at the assassination of Earl Mayo, and heartily sympathising with Lady Mayo, has been published.—The Army Estimates for the present year show a total amount of £14,824,500, being a decrease of £1,000,000 as compared with the estimates of the previous year. The estimates for this year comprise an expenditure of £1,398,000 on the General Staff and Regimental Military Educational establishment, and £1,760,000 on the Native Indian Army.

20th: The motion censuring the recent appointment of Sir Robert Collier to the Judicial bench was rejected in the House of Commons last night by 268 votes against 241.—Lord Enfield, replying to Mr. Graves, stated that France had notified her intention not to levy differential duties on Indian cotton or jute imported in French and English bottoms.—The American Congress have abolished the duties on tea and coffee.

Paris, 20th: There is a general belief that no constitutional proposition will be adopted by the National Assembly, and nothing at present appears to seriously menace the *statu quo*.—It is asserted that His Holiness the Pope has resolved to convoke an Œcumenical Council to be held either at Malta or in the Tyrol.—Signor Sagasta has been entrusted with the formation of a new Spanish Cabinet.

London, 21st: Lord Northbrook has accepted the Viceroyalty of India.—Mr. Gladstone's tenure of office is very precarious.—A change of Government in France is impending.—Her Majesty's yacht *Enchantress* has been ordered to Suez to meet H. M. S. *Glasgow*, and convey thence the body of the late Earl Mayo, together with his family, to England.

Washington, 21st: The Finance Committee of the Senate are adverse to the abolition of the duty on tea and coffee.

London, 22nd: Sir J. Duke Coleridge has finished his speech for the defence in the Tichborne case. Lord Bellew has testified to the tatooing of Sir Roger Tichborne.—In the House of Commons last night, Sir C. Dilke announced his motion concerning the Civil List.—It is rumoured that Lord Romilly will replace Lord Hatherly as Lord Chancellor.—(*Bombay Gazette*): An ultramontane plot to assassinate Prince Bismarck has been discovered at Berlin.

Aden, 22nd: The S. S. *Tanjore*, with the outward Indian mails, left here for Bombay at 4 P.M. to-day.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore, 19th:*

For Southampton.—Colonel E. L. Evans; Mr. Munro; Mr. Alexander; Mr. Prior; Mr. John E. Algar; Mr. Arthur Keats; Captain Blake; Mr. Radhikaprasad Ghosh; Colonel F. W. Baugh; Mr. Consherdine; and Mr. Hugh Williamson.

For Brindisi.—Mr. and Mrs. Vouros; Mr. T. Fuchs; Mr. S. M. Daniel; Mr. and Mrs. Creswell; and Mr. E. T. Cook.

For Malta.—Mrs. Mackenzie and 2 children.

For Gibraltar.—Rev. J. F. de C. Souza.

For Suez.—Lieut. Psycha; Mr. Frank Barrow; Mr. C. E. Fox; Mr. L. J. Schillizi; Mr. P. Schillizi; Mr. W. Gray; Mr. W. Fuchs; Mr. Fifenback; Captain H. W. King; Leonida S. Diamanelopulo; and the Earl of Wicklow.

PASSENGERS ARRIVED.

Per Str. *India, 19th:*

From Genoa.—Major Hunter; Mr. G. Frimann; Mr. G. B. Brusco; Mr. Ferrero; and Mr. E. Muttone.

From Naples.—Mr. and Mrs. Wiltshire; Mr. John Beattie; Mr. Geralterio Enrico, Mr. Graunzzelo; Mr. E. Conti; and Mr. Dominico Steid.

From Suez.—Messrs. Eurst, Francesco, and Condigrocaly.

DOMESTIC OCCURRENCES.

BIRTH.

GOSTLING—At Government Gate Road, Parell, on Sunday, 18th instant, the wife of D. E. Gostling, Esq., of a daughter.

MARRIAGES.

OWEN—HATHWAY—Feb. 10th, at Deesa, by the Rev. A. Miller, Chaplain, Conrad Agnew, son of the Late Colonel Owen, C.B., to Mary Edith, second daughter of Lieut.-Colonel Hathway, Cantonment Magistrate, Deesa.

STRETTELL—BENNETT—Feb. 10th, at St. John's Church, Cannanore, by the Rev. J. M. Walker, M.A., John Edward Francis Strettell, Captain and Adjutant H. M.'s 9th Regiment M.N.I., to Amy, sixth daughter of the late E. L. Bennett, Esq., of Bombay.

GRIERSON—HOLTON—Feb. 22, at Christ Church, Byculla, by the Rev. T. K. Weatherhead, John Grierson, Captain Bombay Staff Corps, to Ismena Evans, youngest daughter of the late William Noble Holton, Woodberry House, Co. Roscommon, Ireland.

DEATHS.

CLEVELAND—Jan. 21, at 34, Eastbourne Terrace, Hyde-park, Helen Marie, the youngest child of Henry Cleveland, Esq., of Bombay, aged 1 year and 7 months.

HOWARD—Jan. 22, at Bedford Row, London, W.C., William Henry Howard, eldest son of the late John Howard, Esq., of Bombay.

COLLINS—Feb. 16, at Byculla, of diarrhœa, Michael Collins, Esq., Assistant Superintendent G. I. P. Telegraph, aged 34 years.

DEWEY—Feb. 18, at Byculla, Mrs. B. Dewey.

SWAINSTON—Feb. 18th, at Bombay, John Swainston, Engineer Mofussil Company, aged 29 years.

ACWORTH—Feb. 19th, at Malabar Hill, Bombay, of fever, Francis William Brinslay Acworth, aged 24, eldest son of N. B. Acworth, Esq., the Hook, Northaw, Herts.

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